

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortabes,
men have evigt Liv.

HYRDEN

“JEG ER DEN GODE HYRDE.” — Joh. 10, 11.

Den som tror paa ham,
bliver ikke dømt; den som
ikke tror, er allerede dømt,
fordi han ikke har troet
paa Guds enbaarne Søns
Navn.

14de aargang.

Winnipeg, Manitoba, Andet Nr. i Mai 1938

Nr. 10

KRISTI HIMMELFARTS DAG.

Markus 16: 14-20.

Av Pastor A. K. Odland.

Jesus Kristus, Guds enbaarne Søn, vor Frelser blev korsfæstet paa Langfredag og lagt i Josefs grav. Men paa den tredje dag stod han op igjen. Graven kunde ikke holde ham. Herved bekræftet Faderen sandheten av Offerlammets ord paa korset: “Det er fuldragt!” Frelsesverket var fuldragt og Gud antok offeret som fuld betaling for verdens synd.

“Han er opstanden,” lød budskapet Paa-skemorgen. Vidnerne bragte budskapet videre. Selv aapenbarte han sig for sine discipler gang paa gang og stadfæstet budskapet. Nu staar han paa Oljeberget med de elleve samlet omkring sig for sidste gang. Efter i et avskedsord at ha git dem sit sidste bud og befaling, ser de ham forsvinde opad for at indta sit sætte ved Faderens høire.

Paulus beskriver dette saa slaende i Efeserne 1: 20-23: “Han opvakte ham fra de døde og satte ham ved sin høire haand i himmelen, over enhver magt og myndighet og vælde og herredøm og ethvert navn som nævnes, ikke bare i denne verden, men ogsaa i den tilkommende, og han la alt under hans føtter, og gav ham som hode over alle ting til menigheten, som er hans legeme, fyldt av ham der fylder alt i alle.”

Guds lam som blev slagtet, gaar tilbake til Faderen for at indta den herlighet han hadde før verdens grundvold blev lagt. “Løft, I Porte, eders hoveder og løft eder, I evige døre, saa Herlighetens Konge kan drage ind!” Hvem er den Herlighetens Konge? Herren, sterk og vældig, Herren vældig i strid.” (Salme 24: 7-8).

Han seiret over alle fiender og reiste seiersrik hjem, hvor han blev høit ophøiet og regjærer over “hver magt og myndighet og vælde og herredømme og ethvert navn som nævnes.” Var det ikke sandt dette, at Kristus er Herre over alle, velsignet i evighet, da kunde vi ikke synge seierssange idag til hans pris.

Alene Gud kunde seire over Djævelen. Han alene kan seire over ham i vore hjerter idag.

“I begynnelsen var ordet, og ordet var hos Gud, og ordet var Gud.” “Og ordet blev kjød og tok bolig iblandt os.” (Joh. 1: 1. 14). Men hvorledes kunde han som fra evighet var Gud, bli ophøiet? Kan Gud bli opløftet? Kan han bli større og mægtigere end han er? Nei, det er heller ikke meningen. Vor Frelser var sand Gud og er sand Gud. Endog som barn i krybben var han sand Gud. Da han blev forfulgt, spyttet paa, da de naglet ham til korset var han Gud, kongernes Konge. Han kan dog bli ophøiet i vore hjerter. Vi kan lære at kjende ham bedre og at elske ham mere og saaledes gi ham en høiere plads i vore tanker og hengi os mere til hans ledelse.

Da han ifølge Mattæus 28: 18 sa: “Mig er git al magt i himmel og paa jord,” refererte han uten tvil til sin menneskelige natur, for som Guds søn hadde han al magt fra evighet av. Da “ordet blev kjød” blev den menneskelige natur forenet med hans guddommelige person og delaktig i hans guddommelige makt. Han var den samme person om hvem Johannes sier: “I begynnelsen var ordet, og ordet var hos Gud, og ordet var Gud. Han var i begynnelsen hos Gud. Alt er blit til ved ham, og uten ham er ikke noget blit til av alt som er blit til.”

Alikevel blev han ophøiet; for Paulus sier uttrykkelig ifølge Fil. 2: 8-11: “Og da han i sin færd var fundet som et menneske, fornedret han sig selv, saa han blev lydig indtil døden, ja korsets død. Derfor har og Gud høit ophøiet ham og git ham det navn som er over alt navn, saa at i Jesu navn skal hvert knæ bøie sig, deres som er i himmelen og paa jorden og under jorden, og hver tunge bekjende at Jesus Kristus er herre, til Gud faders ære.” Som menneske var han i besiddelse av al makt i himmelen og paa jorden, fordi hans menneskelige natur var forenet med hans guddommelige i den ene person, Guds søn. Men han fornedret sig og blev lydig indtil døden. Derfor valgte han ikke at gjøre daglig bruk av sin guddommelige makt. Kun gjennom sine undergjæringer aapenbarte han denne makt. Efter at hans frelsesgjær-

ning paa jorden var fuldrakt, paatok han sig igjen sin fulde guddommelige makt. Menneskesønnen, Jesus Kristus triumferte over helvede, opstod fra det døde og opfor til himmelen, for ikke mere at fornedres, men for at ophøies til Faderens høire.

Det er dette som menes naar der staar at han “satte sig ved Guds høire haand”. Det betegner ærespladsen. Det betyr ogsaa at han igjen blev delagtig i den fulde makt og ære som han hadde fra evighet av, men som han for en tid hadde git avkald paa. Derfor sier han ogsaa ifølge Mattæus 26: 64 “Fra nu av skal I se Menneskesønnen sitte ved kraftens høire haand, og komme i hemmelens skyer.” Derfor skriver ogsaa farfatteren av Hebræerbrevet (1: 1-4) “Efterat Gud fordum hadde talt mange ganger og paa mange maater til fædrene ved profeterne, saa har han i disse sidste dage talt til os ved Sønnen, hvem han har sat til arving over alle ting, ved hvem han og har gjort verden, han som er avglansen av hans herlighet og avbilledet av hans væsen og bærer alle ting ved sin krafts ord, og som derfor, da han hadde gjort renselse for vore synder, satte sig ved majestæten høire haand i det høie, og er vorden saa meget større end englene som han har arvet et herligere navn fremfor dem.”

Vor Frelser blev ikke indsat i en begrendset stilling da han tok sæte ved Faderens høire (Ef. 1: 20—22). Han er allesteds nærværende for Faderen er allesteds nærværende. Han er i himmelen, i Ordet, i Sakramenterne, i de troendes hjerter. I sin kongelige ophøiede stilling styrer han alle ting, og styrer alt til det bedste for dem som elsker ham.

1. Han som satte sig ved Faderens høire som kongernes Konge er ogsaa vor Yppersteprest, som gaar i forbøn for os. (Rom. 8: 34) Han brakte Sonofferet. Som et Lam uten plet og rynke, ofret han sig paa Golgatta korset, en gang for alle, for verdens synd. Offeret er brakt. Synden er sonet. Alt det som Guds retfærdighet krævet er gjort. Alikevel fortsætter han at være vor Yppersteprest. (Heb. 9: 24-26) “Ti Kristus gik ikke ind i en helligdom som var gjort med hender og bare var et billede av den sande, men ind i selve himmelen, for nu at aabenbares for Guds aasyn for vor skyld, og heller ikke forat han flere ganger skulde ofre sig selv, saaledes som ypperstepresten hvert aar gaar ind i helligdommen med fremmed blod; ellers maatte han jo ha lidt flere ganger fra verdens grundleggelse; men nu er han aabenbaret en gang ved tidernes ende for at bortta synden ved sit offer.”

Han gaar i forbøn for os, at vor tro ikke maa svikte, at hans frelsesværk ikke maa være forgjæves. “Mine barn! dette skriver jeg til eder forat I ikke skal synde; og om nogen synder, da har ve en talsmand hos Faderen, Jesus Kristus, den retfærdige.”

Frelsesværket er fuldrakt og vor Frelser er gaat tilbake til Faderen for at gjøre alt ferdigt for vor modtagelse naar vi naar jordelivets grændse og skal gaa ind i evigheten. Er dette bare tomme ord for vore ører og hjerter, eller er de blitt en velsignet sanchet, en levende virkelighet for os? Jesus refset disciplerne “for deres vantro og haarde hjerte, fordi de ikke hadde trodd dem som hadde set ham opstanden.” Har han ikke ogsaa grund til at refse os for vore haarde hjerter og sendrægtighet til at tro?

Han er gaat til Faderen. Men i Naademidlerne, Ordet og Sakramenterne, er han fremdeles iblandt os for at vi skal lære ham at kjende og bli skikket for den plads han har i det for os hos Faderen.

Hvorfor er dette? Hvorfor er da dit hjerte forfærdet naar du tænker paa disse ting? Hvorfor er der saa liten glæde, saa liten fred i hjertet? Skrømmer korset dig? Er du ræd at møte fienden? Men kjære dig, HAN har jo seiret over kors, død og Djævel, og hans seier er din seier.

Aa venner, mottar vi Kristus i tro, saa har vi intet at frygte. I ham skal vi mere end seire. Han gir os kraft til at seire fra dag til dag.

2. “Gaa ut i al verden og forkynd evan-

(Fortsættes side 2)

ORDET FRA DE SVUNDNE TIDER.

Past. I. T. Aastad, formand for Nordre Minnesota Distrikt.

“Dine øren skal høre et ord bak dig. Dette er veien, vandre paa den! Naar I viker til høire, og naar I viker til venstre.” (Es. 30, 21.)

Ordet fra de svundne tider gaar nok langt tilbake. Fra det første Gud gav os til det sidste i hans aabenbaring. Men i disse linjer kun litt om ord og minder i de sidste hundre aar.

Det er litt over hundrede aar siden utvandringen fra Norge til Amerika begyndte. Det var nok saart at forlate landet de elsket.

Den som er født og opvoksen i Norge glemmer aldrig landet hvor far og mor kjæmpet for tilværelsen. Klart mindes fars slit for at skaffe det nødvendige til huslyen og mors bønner for sønner og døtre som reiste ut for at opnaa en blidere tilværelse.

Bekjendt er det hvorledes Norges gjæveste sønner som bedst kunde tolke sine følelser, længtet hjem med barnets længsel til mor.

Vi læser om hin sagahelt som steg ombord for at seile bort; men ser landet og utbryter: “Fagert er landet, jeg vil heimat reise og ingensteds fare.” Slike tanker for nok gjennom andres hug ogsaa, og det kunde ha gaat an at vende om til kamp og død som Gunnar paa Lidarende, men det var ikke mod til at hjampe til den sidste kraft for litt til daglig brød. “Det er tungt at kjæmpe a falde i bonderes lille Krig.”

Vakker er mor Norge, men fattig. Derfor har saa mange sønner og døtre forlatt hende. Men med en av hendes store sønner gjør de tidt reisen hjem: “Mot sne-landets hytter fra solstrandens krat rider en rytter hver eneste nat.”

Aar efter aar var det tusinder som forlod gamle Norge, Amerika var valget. Men kjærligheten til heimbygden forlot de ikke.

Kjærligheten til Norge finder et godt uttryk i hvad en af Norges gjæve sønner sa ved 900 aarsfesten paa Stiklestad i 1930: “Vi elsker ikke dette landet fordi det er et guld- og glædeland. Men furet og værbitt av savn og storm elsker vi Norge. En historie med nederlagst og lidelsens, ja med skammens furer i sit ansigt — Norge, du er vort, du er vort med alle dine saar. En livssaga som fra kongers til fiskeres liv er veirslaat, pisket af hagl oftere end streift av sol, et folk gjennom aar hundreder merket av den daad, at ta sin Gud i sind og sætte livet ind. Ja, der er en blodsdraape av vor mors saga i hver haandfuld jord i dette land. Og du Stiklestad er idag et alter i Norges land, fordi det var her han malte korset med sit blod, han som bar lidelsen ind til folkets hjerte og lot den gaa ut derfra som byggende trang.”

Emigranten glemte nok ikke landet han forlot. Ofte var der nok tanker i hans sind, der har faat et vakkert uttryk i disse ord:

“Aa eg veit mig eit land
Langt deruppe mod nord
Med ei lysande strand
Mellom høggiell og fjord.
Der eg gjerne er gjest,
Der mit hjarta er fest
Med dei finaste band.
Aa eg minnest, eg minnest so vel dette land!

Ja eg kjenner den stad
Der eg stima som gut
Der eg kaua og kvad
So det svara fraa nut,
Der eg leika og log
I den lauvklædde skog
Millom klomar og blad;
Aa eg minnest, eg minnest so vel denne stad!

I min heim var eg sæl,
Av di Gud var attved,
Og eg kjende so vel
Kor det anda Guds fred,
Naar til Kyrkje me for,
Naar me heime helt kor
Og med moder eg bad
Aa eg minnest, eg minnest so vel denne stad!

Aa eg lengtar so tidt dette landet aa sjaa,
Og det dreg meg so blidt,
Naar eg langt er ifraa.
Med den vaknande vaar vert min saknad so saar
So mest graata eg kann.
Aa eg minnest, eg minnest so vel dette land!

Tungt var det at forlate Norge, dets herlige natur, folkeliv, kultur; men det var noget som var tyngre. Det var at forlate fædrenes kirke. Naar de for afsted kanske de ikke rigtig saa, hvad det var. Senere steg det nok frem i sind og tanke:

“Ens fødebygd for mandens fod
Er, hvad for træet et dets rod
Er der ei til hans virke trang
Hans daad er endt og dømt hans sang.”

Derfor maatte det kjæreste i bygden, kirken, flyttes over til det nye land. Det norske folk elsker sin kirke. I tusinde aar har den staat paa et høit sted i deres tanke og kjærlighet — meget kan ha kommet imellem, men aldrig noget bygget over.

De som bedst har skildret det norske folk har ikke glemt kirken. Den har været for dybt grundet i hjerte-bunden for det.

Vi hører meget om fædrenearven og det bedste i den er kjærlighet til kirken. De som har arbeidet kraftigst for at overføre det norske aandsliv, den norske kultur paa amerikansk jordbund — og naaet længst, har aldrig glemt kirken.

Hvor lyser ikke kjærligheten til Guds hus, Kirken, ud af den salme ofte sunget i Norge:

“Fedrane kyrkja i Norges land,
Kjeraste samfund aa kjenna!
Vida ho femner kríng fjell og strand,
Fast er ho grunna av Herrens hand,
Klaart skal Guds tempelljos brenna.

Alt fekk si vigsla i kurkjefamn,
Brugdom og brud med sin lovnad,
Heimen, og borni sitt kristennamn,
Dei som for ut, dei som kom i hamn,
Dei som i Herren fekk sovna.

Far daa med Kristus, so fer du vel!
Strid for Guds rike paa ferdi!
Strid daa for fridom aat bunder træk!
Gud giv freden aat Noregs sjel!
Gud lyse fred yver verdi!

(Fortsættes i næste nr.)

HYRDEN

Organ of The Norwegian Lutheran Church of Canada.

Rev. H. L. Urness, Editor,
Cabri, Sask.

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DE SOM IKKE ER ABONNENTER PAA HYRDEN har nu faat bladet for april og mai. Haaper bladet var dig saa kjær og velkommen at du vil det skal fortsætte at komme. Ja det var gjilt at høre. Den vil med glæde komme til dig to gange hver maaned i de næste 12 maaneder ved at du sender ind til Hr. Josef Haave, Naicam, Sask., den overmaate lille sum av 50 cent til reisepege. De andre medlemmer av Hyrdefameli en vil bli glad over at faa dig som en av famelien, og husk du kommer ind i godt selskap. Vis ikke reisepengene blir sendt avgaare nu til Josef saa slutter Hyrden at komme efter dette nummer. — En ting til-vis dere alle som ikke er abonnenter og har faat bladet i april og mai sender ind 50 cent saa vil det være muligt at trykke bladet med 8 sider mot 4 sider nu. Læg ikke dette tilside men faa den lille sum avgaare og det straks.

Tak til Dr. A. J. Bergsaker, Centennial Appeal director. Da Hyrden blir frit tilsendt ikkeabonnenter for april og mai maaned, saa er Dr. Bergsaker hovedsakelig at takke for det idet han tilstemte planen da det samtidig vilde gi anledning til at gjøre flere av vort folk bekjendt med "Hundreaarsfesten." Føler du trang til at gi tilkjende en tak i handling saa er her to anledninger: **GI ET LØFTE FOR HUNDREAARSFESTEN** og **ABONNER PAA HYRDEN.** —U.

geliet for al skapningen! Den som tror og blir døpt skal bli frelst; men den som ikke tror, skal bli fordømt." Frelse er istandbrakt for fortapte syndere, og nu sier han som har tilveiebrakt frelsen, til os som ved troen er blitt delagtig i den: "Gaa ut i al verden og forkynd evangeliet for al skapningen." Ifølge Mattæus sigen han: "Mig er git al makt i himmel og paa jord; gaa derfor ut og gjør alle folkeslag til disipler", og saa tilføller han: "Og se, jeg er med eder alle dage, indtil verdens ende."

Her har vi den store Missionsbefaling, det sidste bud Jesus gav disiplerne før han forlot dem. Dette bud lyder ogsaa til os. Forstaar vi alvoret og viktigheten av dette bud? Det menes mere end at bygge kirker, organisere kvindeforeninger, pikeforeninger, ungdomsforeninger, holde basarer og lutfisk suppers. Det menes at korsets evangelium skal forkyndes slik at fortapte syndere kan faa se ham som paa Golgatta ofret sig selv som sonoffer for verdens synd, som opstod tredje dag, som opfor til himmelen og som nu sitter ved Faderens høire, hvorfra han skal komme igjen for at dømme levende og døde. Har han faat tatt bolig i vore hjerter, saa blir sjæles frelse, hjemme og ute, det første paa vort program. De andre ting kan nok ogsaa være nødvendige, men de kommer da aldrig som nummer en. Det ser ofte ut for mig, venner, at vi saa altfor let snur op ned paa tingen og derfor blir der ofte saa smaa frugter av vort arbeide.

3. En ting til lærer vi av Jesu himmelfart. Det er det som Pauls minder os om i Kol. 3: 1-2: "Er I da opreist med Kristus, da søk det som er oventil, hvor Kristus sitter ved Guds høire haand! La eders hu staa til det som er oventil, ikke til det som er paa jorden!" Naar vi har lært at kjende vor Frelser, der gjennom lidelser og død frelste os fra den evige død og har beredt os en plads hjemme i Faderhuset, da husker vi paa at jorden ikke er vort blivende sted. Vi er fremmede og utlændinger her. Et bedre sted er gjort istand til os, der hvor synd og sorg ikke faar komme ind. Jesus er gaat forut, og der hvor han er der skal ogsaa vi være med ham, sier han. Dersom vi nu virkelig tror dette, hvorledes kan vi da ha vore tanker og

længsler og skatter her paa jorden? Disse jordiske skatter er ikke vore. Vi er bare husholdere og skal en dog avlægge regnskap. La os bruke de midler Herren har bertodd os i hans tjeneste, til sjæles frelse. Amen.

Fra Hyrdefameli en.

Vil sende ind min subskription, samt en lille hilsen. Det er en meget kjærkommen gjæst, naar det kommer i vort hjem. Meget god læsning. Skulde like om nogen flere vilde skrive ifra, Bawlf, Alta., og Elbow, Sask. Er glad for alle som skriver. Men der er kjære og kjendte folk, mange pladse. Her er ikke næsten nogen norske hvor vi lever. Saa bladet er dobbelt kjær. Ingen norsk lutheranere her. Her er en Tysk Luthersk Menighet.

Venligst. Mrs. Sam Lomness,
R.R. 2, Chilliwack, B. C.

Jeg sender en dollar til fornyelse av Hyrden for et aar fra mig og min Søn, Palmer Frederickson. Jeg liker Hyrden det er meget godt i den og jeg bare ønsker at flere vilde holde den. Har prøvet at faa nye subskribenter, fik to en gang men de har vist ikke bladet nu. Jeg vet det kunde være mange flere her rundt som kunde ha Hyrden end det er.

Venligst Marie Frederickson,
Kandahar, Sask.

I certainly do think it was a fine move to arrange that members who are not subscribers to Hyrden get the paper free for the two months. As soon as I saw it, I made up a list of the Lutherans who do not have the paper in my charge and *I was astounded at the list I got.* It is, besides a blessed move, a challenge to do more for Hyrden in the various localities.

—Albert Vinge.

I wish to say that Hyrden is read with interest and it brings much blessing to me. I wish I had the means to do something for its cause but hope some day. May God bless your good work. — (Mrs.) Margaret Moxness.

(Saadanne brev gir glæde og opmuntring. De sætter samtidig verdifuld eksempel til efterfølgelse. La os høre fra flere. Tak skal de ha. —Red.)

Hr. J. E. Marken, fra Estevan skriver: "Det største av alt var at hun (Mrs. H. Ellefson) fik se sin nød og synd og tok imot Jesus som sin frelser. Stakkels Mrs. Ellefson, hun led meget men taalmodig. Var hjertefeil og Vattersot. Mr. Ellefson er svak men glad og tilfreds med Guds veie, og har stor tro paa Gud. Min og Ellefson hilser vore mange venner, av Hyrdens læsere."

(Beretning om Mrs. Ellefson's død og begravelse staaar paa side 3 av dette nummer. — Red.)

PAULUS' ANDET BREV TIL TIMOTEUS.

(Fortsættes.)

2. Tim. Kap. 2.

v. 1—13 *Forskjellige formaninger.*

Med Kap. 2 begynder brevets hoveddel som ender med Kap. 4. 8. Denne hoveddel er en videre utvikling av Kap. 1.

Den række formaninger, som Paulus her skriver til sin "Søn," aapner han med en opfordring til ham om at "bli sterk ved naaden i Kristus Jesus." Det er just denne styrke han trenger i den gjerning Gud har satt ham til, og til at utstaa lidelser og gjenvordigheter som følger med at være en tro og uforferdet Kristi vitne.

Nu maa Tim. ikke staa alene i arbeidet, mener Paulus, han trenger hjelp. Han maa se til at samle om sig noen "trofaste mennesker," som er duelige til at lære andre, "og overgi noget av arbeidet til dem. Men her gjælder det at øve forsigtighet. Ikke hvemsomhelst kan han overgi dette embede. Det maa være mænd, som er vel hjemme i den lærdom, "som du har hørt av mig i mange vidners nærvær," dengang Paulus ordinerte ham til prækeembedet. Dengang la vist Paulus Timoteus paa hjerter det væsentlige indhold av den evangeliske lære. Noget mindre maa ikke Tim. kræve av dem han vælger som sine medarbeidere.

Er Tim. "en god Kristi Jesu stridsmand" maa han være villig til at "lide ondt." Det følger med at gaa i Jesu og Paulus' fotspor. Som en *soldat* i Kristi hær maa han lægge vin paa at "tækkes sin hærfører" og vogte sig for at livets sysler og timelige bekymringer hindrer ham i helhjertet at stride for sin hærfører Kristus. En kristen er ogsaa i *væddekamp*, kjæmpende for livsens krone; men ska han vente at vinde kransen, maa han "stride rettelig" — han maa ret-

FOR HJEMLANDS TUREN
vælg altid
DEN NORSKE AMERIKALINJE

Naar man reiser med de norske passasjerbaater ss. BERGENSFJORD og ss. STAVANGERFJORD faar man det fulde utbytte av hjemlandsturen. Man er faktisk "hjemme" i det øieblikk man kommer ombord. Og saa hyggelig er turen at man synes de syv og en halv dagene fra Amerika til Norge er korte nokk. Planlegg reisetiden slik at De kan reise med Norskelinjen. Da blir De vel tilfreds med hele turen.

Seilinger fra New York:

NORSKELINJENS BYGDELAGSFERD, STAVANGERFJORD 25de mai
BERGENSFJORD 4de juni
OSLOFJORD 18de juni

Skandinaviens nyeste, hurtigste, moderne passasjerskib "OSLOFJORD" gaar inn i ruten i sommer med seiling fra New York 18de juni. Bestil billett i tide. "OSLOFJORD" vil føre Norsk-kanadiernes hjemlandsferd fra Halifax 20de november 1938.

DEN NORSKE AMERIKALINJE
278 Main Street, Winnipeg, Manitoba

te sig efter reglerne, ellers faar han den aldrig. Se paa bonden som arbeider sin jord, han maa lægge ind meget haardt arbeide ska han vente at høste.

Ska det gaa Timoteus vel i hans arbeide, maa han lære at forstaa disse ting, og Herren vil hjelpe ham til det.

Noget bedre middel mot forsaghet er der vel ikke hverken for Tim. eller nogen anden kristen, end at "komme Jesus Kristus ihu," han som led og kjempet og gav sit liv i kampen, men opstod fra de døde og derved viste sig som seierherre over døden og djevelen og al kamp og lidelse. Han er Davids ætlingen, den til fædrene lovede Missias, som Paulus har forkyndt. Paa grund av denne min forkyndelse, sier Paulus, "lider jeg ondt, liketil at være bunden som en ugjerningsmand;" men om han er bunden er ikke Guds ord bundet. Det ska gaa sin seiersgang gjennom verden, det er Paulus sikker paa. Han er villig til at lide, og taaler det saa gjerne; ti de "utvalgte" kan derved "vinde frelsen i Kristus Jesus i evighet." Det er en regel i Guds rike, at de som "er døde med ham ska ogsaa leve med ham." — Er vi villige endog at gaa i døden med ham i vor tjeneste, saa ska vi ogsaa leve med ham i herlighet. "Det er Guds regel at delagtighet i Kristi herlighet naaes ikke paa anden maate end gjennom delagtighet i Kristi lidelse. Vi maa faa del i begge eller ingen av dem. Gud holder sit ord." Han kan ikke fornegte sig selv.

v. 14-26. *Formaning til ret lære og rent liv.*

I de efesinske menigheter, hvor Tim. virket, hadde farlige villfarelser paa lærrens omraade faat stor magt. Det gjelder for ham at paamine sine menighetsfolk om, at de "ikke ska ligge i ordkrig" med disse fanatiske vranglærere, ikke disputere med dem om disse endeløse problemer, som disse stiller op. Det er "til ingen nytte", bare til skade; ti saadanne folk lar sig ikke lære. De staaar halstarrig fast paa sit, om det er aldrig saa galt.

Derimot bør Timoteus i sin lære og vandholde fast ved "sandhetens ord", og drive paa med det. Gjør han det, vil han vise sig som en "der holder prøve, og ikke vil faa noget at "skamme sig for." Timoteus maa for sin egen del, likesom menighetsfolket i v. 14 holde sig fra den "vanhelige tomme snak," dette som vranglærerne farer med. Deres lære er "tom" fordi der ingen sandhetskjerne er i den. "Vanhellig" fordi den forkaster Guds aapenbaring i evangeliet. Deres lære er farlig nok. Den vil æte om sig som "dødt kjød" — Kraft. Apostlen nævner to, som er farne vild fra sandheten — Hymnæus og Filitus. Disse to med sin gnostiske lære "nedbryter troen hos nogle."

Trods vranglærernes fremstormen ska dog Guds kirke ikke rokkes. Dens "grundvold staaar." Den er bygget paa klippen Kristus, og helvedes porte ska ikke faa overhaand over den. "Siget" har Gud satt paa den: "Herren kjender sine," og "avstaa fra uretferdighet." Det første betegner Guds forhold til Kirken, det andet betegner de troendes forhold til Gud.

Vistnok er det slik, at i kirkens ytre organisation — "et stort hus" — ikke er bare sande kristne, d. e. "kar av guld og sølv" — "kar til ære" — men ogsaa hyklere, d. e. kar "av træ og ler" — "til vanære." Det er vel især vranglærerne Pauls benævner med kar "Til vanære." — Det gjelder derfor for Timoteus "at holde sig ren for disse," saa han kan vedbli at være "rede til al god gjerning"; ti svækkes ens eget personlige liv i Gud, blir en snart deres sikkre bytte.

I v. 22 vender Paulus sig likefrem til Timoteus igjen med formaninger om "at fly ungdommens lyster." Han er jo en yngre

mand, og som saadan er han utsatt forat fristes just av de lyster, som hører ungdomsaldren til. Derimot bør han tragte efter de gode dyder "tro, kjerlighet, fred med dem som paakalder Herren av et rent hjerte."

Paulus maa igjen paamine Timoteus om at holde sig fra "uforstandige stridsspørsmål." "En Herrens tjener maa være mild imot alle," ikke stridslysten. Han maa stræbe efter at "lære andre", søke mer og mer at bli dygtig dertil. Omvendelse maa til for disse "som sier imot" den sande lære. og Timoteus i sin stanhaftighet i lære og liv er det eneste middel som kan vække dem av ruset "i djevelens snare" saa de kan reddes av satans fangenskap.

—O. J. M.

"In Memmoream."

Til minde om Min kjære lille Mor, Mrs. Axel Vinge, paa denne Morsdag, som gik til sin frelser den 11te december 1927.

Mor, Mor vor kjære Mor, Savnet vort det blev saa stort Da du blev taget fra denne jord Og til Guds lyse himmel gik bort. Det er med længsel vi tænker paa dig. Da denne Morsdag oprinder Og til vor Gud vi vender vort blik. Og til ham en bøn opsender. Kjære Jesus vær med os nu Far og os barn her tilbage Maa vi Naar Gud os sender bud Staa rede vor jord at forlate. Ja, vi kommer snart, du lille Mor. O tænk paa den store glæde. Da vi blandt dem som i himlen Gudslammets lov sang faar kvæde.

(Mrs.) Margaret Moxness.
Russell, N. D.

Bekjendtgjørelse.

Paa indbydelse ifra Bethania Menighet, Pastor T. J. Langleys kald holder Prince Albert Krets Indremissionsforening et 3 dages samtale møte den 17-19 Juni 1938. Temaet er første Tesalonikerne det 5te kapitel. Der bliver en som indleder og en anden som holder aapningpreken. Paa grund av den korte tid vi har at bekjendtgjøre dette møde saa setter vi det saa. Dette møte vil blive foreninges aarmøde of foretningsmøde holdes Lørdags eftermiddag den 18de Juni. Kom alle som er interesset i et saadant møde og især bestyrelsen. bør møde, da der forestaar valg av bestyrelse. Maa Gud ved sin aand faa velisgne dette møde for Jesu Navns skyld.

H. A. Hanson, Formand.
T. J. Langley, Sekreter.
Skyds vil møde i Birsh Hills dagen for mødet June den 16de.

FYLDT AV TAK.

En gammel fattig kone var saa fylt av tak til Gud at hun om hans godhet kunde si saaledes:

"Jeg er et vidunder av Guds barmhjerthet; jeg er hverken døv eller stum, blind eller sindssyk. Jeg kan bruke hender og føtter, har hus at bo i, mat og klær og saa det bedste av alt: Jesus Kristus som min stadige ledsager, min opmuntring og trøst hver dag.

Jeg har himlen paa vei til himlen; hvad kan jeg da ønske mere?

Hvad mine bekymringer angaar, da er de kun smaa i forhold til andres, og jeg lægger dem stadig frem for Herren som tar dem bort." (V.F.B.)

Sandelig, du kan aldrig læse for meget i bibelen og det du læser kan du ikke læse godt nok, og det du læser godt, kan du ikke forstaa godt nok, og det du forstaa, kan du ikke lære godt nok det du lærer, kan du ikke leve godt nok. — Luther.

For God so loved the world,
that he gave his only be-
gotten Son, that whosoever
believeth on him should not
perish, but have eternal life.

SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is
not judged; he that believeth
not hath been judged already,
because he hath not believed
on the name of the only be-
gotten Son of God.

Winnipeg, Manitoba, Second Nr. in May 1938

SERMONETTE.

By REV. IVER IVERSEN.

The Works of Faith.

"I know thy works, that thou hast a
name that thou livest and are dead."

Rev. 3: 1.

Dead people cannot work. Activity is
an evidence of life. When the last breath,
the last activity of the body, has stopped,
then we know that life has ceased. But
people who are otherwise active in the or-
dinary works of life, may be spiritually
dead. That means that faith has its own
peculiar works. Where those works are
found faith is present. Where they are
lacking there is spiritual death.

It also means that the works of faith
become apparent, and that through them
faith itself becomes evident. Through the
works of faith, faith itself is manifested.
It becomes apparent to men to the glory
of our Savior and to the salvation of others.
For Christianity is not a light that can be
hid under a bushel. But it becomes ap-
parent in this way even to God. He who
searches the heart and the reins determines
the presence of faith by its works. "I
know thy works." "I have not found their
works perfect before God." We are all to
be judged according to our works. We are
saved by our faith and judged by our works,
that is the unanimous testimony of Scrip-
tures.

What are these works of faith? Appa-
rently the works of the believers are not
different in kind from those of many other
people. Deeds of mercy and kindness, ac-
tivity for human uplift, even religious works
are not confined exclusively to believers in
Christ. To be sure, they are not common
in the world but even in the scarcity the
Christians can claim no monopoly along this
line. Then again everything Christian can
be counterfeited. But counterfeits are al-
ways worthless.

Works of faith are not always different
in kind, but they are different in quality
from similar works in unbelievers. Did we
have a mere human judge only kind and
quantity of works would matter. Quality
would be of no account. But the all-see-
ing eye of God penetrates to the innermost
recesses of our lives, and He perceives the
quality of our deeds. Works of faith are
different from other works because they are
permeated by the love to Christ. When
our Heavenly Father judges us He looks
for His Son in us. If the Son dwells in
us by faith, he also becomes apparent in
all our acts. They acquire a different qual-
ity, and the glory of Christ shines forth in
all the acts of the believer. Therefore the
really important question to each one of us
is the question Jesus asked Peter: "Lovest
thou me?"

Early Resident of this District Buried Sunday.

Estevan, Sask.—A familiar figure in this
community and Snaasen district during the
past thirty-four years, Mrs. Hans Ellefson
passed away at her home on Fouth Street
last Thursday evening, April 21st, death
coming as a release from a lingering illness
that had confined her to her bed during
the past several months.

Funeral services were held in St. Paul's
United Church on Sunday afternoon, Rev.
Jacob Stolee, Macoun Norwegian Lutheran
Church officiating, a wide circle of close
friends in Estevan paying their last res-
pect to the memory of the aged lady. Pall-
bearers were, R. Gronberg, J. Peterson, L.
Carlson and O. Kuan. Burial took place at
Snaasen Church north of Estevan, pallbear-
ers being E. R. Lindgren, G. Davidson, A.
Cronquist and L. Sandstrom.

Eighty-four years of age, the deceased
was born in Telemark, Norway. It was
in her native town that she was married to
H. Ellefson, the couple remaining in the
old country for some years before coming
to America in 1883. They first settled at
Willmar, Minn., where they operated a
farm until the broad acres of southern
Saskatchewan attracted them to this section
in 1904. Taking up land in the Snaasen
district thirteen miles north of Estevan they
proceeded to farm until 1917 when Mr.
and Mrs. Ellefson retired and took up re-
sidence in Estevan.

During those years Mr. and Mrs. Ellef-
(Continued on col. 4)

THE SPIRIT OF GIVING — THREE PICTURES.

By ROY A. HARRISVILLE

By the giving of Pioneer Church Fathers, the Church lives today. For the per-
petuation of the Church tomorrow, Christians today must continue the Spirit of
Giving.

"The Thought of our past years in me doth breed Perpetual Benediction."

The approaching Centennial of our beloved Church fills every loyal and grate-
ful child with a "perpetual benediction."

We look to the past. It is like a great rock. Like Isaiah we exclaim, "Look
to the rock whence ye are hewn." We rejoice in that past of our Church; God
blessed and God led these hundred years. We rest not in the past. We rejoice in it.
We learn from it. We carry it in our hearts as a rich heritage from the Lord and
our forefathers. God grant that we who have been given this great heritage may never
swerve in faith or love to continue in the way our fathers trod. May the spirit of
giving they evinced fill us with noble purpose to build on for these "stately mansions."

The breeze that brought our forefathers from distant shores still wafts its spirit
over us. A breeze from God filled the sails with power, and our people cast anchor.
Long did they wrestle with mother earth, and she yielded her increase. Girding their
loins with strength they laid low the giant of the forest. The growing fields soon
stretched far and wide, ripening unto harvest. The well ordered, well stocked farm,
the dream of Cleng Peerson became a reality. But the axe, the plough and the "Kub-
berulle" were not all. Our forefathers did not leave their souls to feed upon the husks
in a "far country." They brought their Bibles, their Hymn Books, their Catechisms
and their Postils. They planted and watered with the Word of God until the grow-
ing fields have stretched far and wide also ripening unto harvest. What a Church
we are today!

A breeze from God, that Pentecostal breeze! The Spirit's Power filled the hearts
of those early pioneers and planters. Theirs was the driving force that overcame al-
most insurmountable difficulties. We feel that spirit and force today. For the spi-
rit of our early builders we have a perpetual benediction. It was the *Spirit of Giving!*
By their giving we are living. If we give, others will live. We seek to perpetuate that
same spirit through the opportunity offered again in the Centennial Gift to the Church.
Giving was a dynamic passion! It was ever present; ever seen and ever felt.
Its power is known among us in buildings of brick and stone, but much more in sturdy
faith and earnest piety. Giving should be a passion with us. It was a passion with
Christ our Lord. He gave and, "became obedient unto death, even the death of the
cross."

First Picture

Our early builders gave in the spirit of *building higher!* In those days, pastors
and shepherds were longed for and needed to round out the expanding settlements.
Working the soil, building homes occupied much of the time. Nevertheless our people
were thanking God! So they had thought among the friends of Hauge across the
sea. They gave; and Claus Lauritz Clausen was sent in 1838. At Muskego, Wis-
consin, he organized the first congregation in October 1843. On the grounds of our
Seminary at St. Paul, Minnesota, stands the little church built at Muskego in 1844-45.
This gives us the first picture which symbolizes the spirit of giving among our fore-
fathers.

Their Spirits rose higher than the things of the earth which so fill the minds of
men today. Would the Church have been established in that day if men were think-
ing in terms of acquisition as they are today? But yes, God has His children wher-
ever His Word is found. The Church signified all that was higher in life. It brought
that alone which could lift men higher. Here the blessed Gospel of salvation, the
efficacious sacraments were dispensed to hungry souls. The spirit of giving was to
build higher, to set the "affections upon things above, where Christ sitteth on the
right hand of God." Thinking God they built toward God. Higher and ever higher!
It is with that same spirit we would give today. For higher living—for higher pur-
poses—for higher hopes—higher—yea, high as heaven itself.

Second Picture

They gave in the spirit of *building farther!* Not alone to serve the people of
their own race. They came unto their own it is true. They went farther, until today
our Church embraces every race of man. To build farther: "Into all the world"—
the new world and the old. The passion of living increased.

In Jefferson County, Wisconsin, stood an old little house—a parsonage! The
early itinerant preacher, Elling Eielsen, lived there. In him was found the passion for
building farther. His house has long since been abandoned; grain and mice were its
last occupants. Old and dilapidated, like "a ragged beggar sunning" it spoke elo-
quently of rugged determination. Near the door lay the hub of an old wheel. A
chart wheel. Breached and broken, it symbolized the spirit of giving. Day and night,
week in and week out, it was the center of a turning wheel, traveling, traveling. It
carried Eielsen, that man of almost perpetual motion from home to home, from set-
tlement to settlement among people of the West. Its iron rim soon wore thin—its
spokes creaked and cracked. Over fields and fords, in snow and rank weeds. Gone
the faithful horse—gone the untiring preacher of the Gospel of Peace. Gone the
cart. Only the hub remains to remind us of the spirit still living—that spirit of giv-
ing to build farther. This is the second picture which symbolizes the spirit of giving
among our forefathers. The same spirit in that man brought back the Catechism,
"With Plain Introduction, for Children," translated from the Danish, printed in the
Bowery in New York in 1841. No train, no hitch-hiking as moderns, but trusting
alone to his good sturdy, "shanks-mare" he brought back the treasured epitome that
was to lead and guide into the Christian Way of Life. What joy there was as parents
now could help their children and their neighbor's children to learn the Truth about
God in the language of the new world.

Third Picture

They gave in the spirit of *building deeper!* In their sea-chests and baggage they
had packed their Scriptural Homilies, their Postils. Perhaps in their haste, in the
case of many they were forgotten. Sometimes they were in deliberation left at home.
But to the earnest and God-fearing, the wellthumbed and marked books of devotion
were their heart's treasure. Not knowing the new language, nor the strange utter-
ances of designing them, they fled to their devotional books for refuge. There they
found in the language of their heart the truths that had sustained them. Each Sun-
day, and during the week, the families were gathered and father would read. Deep
into the hearts and minds of the hearers sank the truths of the grace of God. Holy
and sanctified were the moments spent, as the evening meal was ended or night be-
gan to fall.

Can we wonder at the fortitude, in days that were dark, in sickness and pestilence,
in war and commotion, by which our forbears held firmly to their faith in God? They
were building deeper and deeper.

Their days were filled with hard labor, so often discouraging in results. Tired
bodies trudged homeward. And yet, at each day's end, as each Sabbath came, these
books of devotion revived their sinking spirits and fainting souls.

(Continued on col. 4)

(Concluded from col. 2 and 3)

In the library hall at Luther College, De-
corah, Iowa, hangs a picture which sym-
bolizes this spirit of building deeper. This
is the third picture which breathes to us
the soul of the early builders. In the hum-
ble room of the lowly dwelling, the children
of God are gathered around the table. Fa-
ther is reading from the treasury. The
"Family Altar" so neglected today, "family
devotion" so needed in every age, brought
the blessings of heaven to them.

Surely, the thought of our past years
breeds in us a perpetual benediction. They
were building farther, higher, deeper. So
far, so high, so deep, that we today still
retain and foster that spirit of giving to the
world around us, enjoying the blessings of
our rich heritage.

In the inheritance granted to us, dearly
bought and nobly defended, let us find new
inspiration and joy to *give* that our beloved
Church may bequeath to her children and
children's children that legacy of love and
faith.

son gained many friends in the Snaasen dis-
trict and this community. Mrs. Ellefson
has been a member of the Snaasen Ladies
Aid almost since its inception while they
both took a keen interest and active part
in the general and religious activities in
their district.

Seven children were born to the union,
a daughter Ingabord passing away at Will-
mar, Minn., son Ole and a daughter Belle
dying at Estevan. A daughter Anna lives
at home while Mrs. L. Brovold and two
sons, Eilert and Edwin also reside in Este-
van. In addition the deceased is survived
by her husband who is now in his eighty
second year, two brothers, Kettle Hidahl
and Andrew of Willmar, Minn., seven
grandchildren and two great grandchildren.

Mute testimony of the esteem in which
the deceased was held by her acquaintances,
there were large congregations at both ser-
vices while beautiful floral tokens graced
the casket.

Hyrden Financial Statement for First Quarter of 1938. Jan. 1—March 31.

Balance on hand Jan. 1.\$241.82

RECEIPTS:

Subscriptions 120.50
Gifts 10.55
Received for a cut 2.70
In Memoriam gift 2.00

Total\$377.57

EXPENDITURES:

Printing and mailing\$124.86
Renewal notices printed 1.40
Stamps and exchanges 2.21

Total\$128.47

Balance on hand March 31, 1938 \$249.10

Hyrden gratefully acknowledges the fol-
lowing gifts:

Camrose Circuit\$10.00
L. J. Haaveland, Treas.
M. Olson, Darmody, Sask.30
Anonymous25

Thank you!

—Josef B. Haave.

In Memory

of

BERT HEGGERUD

a

contribution of two Dollars

to Hyrden

by J. J. Anderson, Millet, Alta.

Announcement.

The "CENTENNIAL FILM"
is ready. It tells about: the
March of Faith through a hun-
dred years; gives historical ma-
terial; the work of the four de-
partments; and presents the Cen-
tennial Appeal.

It is a 16 m.m. film—4 reels
(1600 ft.). No charges except
postage each way. Send your re-
quests for dates for the showing
of the film to "Centennial Publi-
city Bureau," 425 S. 4th St., Min-
neapolis, Minn.

—A. S. BURGESS.

WOMEN'S MISSIONARY FEDERATION

MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

Christian Education.

In speaking and thinking of Christian Education we perhaps usually think of the education received in the church schools and Sunday schools, but how about the impressions they have before they are old enough to attend either of the schools mentioned? What influence or education do our children receive at home? Do we early teach them about the love of God and Jesus, train them about to pray to and trust in this Heavenly Father? "Train the child in the way he should go and when he is old he will not depart from it." Then I seem to hear some sorrowing parents say, "We have done all this yet we have one child or perhaps two who have departed from the straight and narrow path." Dear parent, if you have done your part, leave the rest in God's hand and in due time He will bring the wanderer back.

On the other hand, what can a Sunday School do with children whose home atmosphere makes light of religious life, thereby destroying the good seed sown in the little heart, which under proper care would grow to be a strong plant in God's vineyard and a sincere follower of the Master. The Divine Law is such that home influence usually is the most lasting as they are first impressions and also because children are at home most of the time.

Let us then as parents face our great responsibility and give our children the start which God would have us give by feeding their minds on God's word and in our lives show the fruits of consecrated spirits, then as they grow up and the time comes to choose which school we shall send them to we will naturally think of what sort of companions they will have when away from home, the attitude of the school to Christianity. When we talk these things over with them, they as well as the parents will naturally choose the Christian College as in these years the young people usually decide what they will be and do in life, thus the training and influence of a Christian school is of the inestimable value and happy are they who as Joshua say: "As for me and my house we will serve the Lord." May God continue to bless the work of our Christian schools and those who attend them.

We as Lutheran Daughters of the Reformation are truly thankful for this opportunity to send a greeting, and to pay tribute to "Our Mothers" in this month of May.

I feel certain each daughter feels a deep gratitude for the work our Mothers have done for us; first in our homes, and also for helping in organizing our L.D.R. and the many other ways in which they daily administer acts of love to each of us. May we as Lutheran Daughters of the Reformation be reminded of the last paragraph of the Candle Lighting Service.

"I would be true, for there are those who trust me; I would be pure for there are those who care; I would be strong for there is much to suffer; I would be brave, for there is much to dare, I would be friend of all-the-foe, the friendless; I would be giving, and forget the gift; I would be humble, for I know my weakness."

I pledge myself to carry the light handed me from my Mother, and the love of Christ strong in my heart, and pass it on to girls everywhere.

Nothing else would bring as much joy to our Mothers, as if each as daughters had the love of Christ strong in our hearts, and by the grace of God passed it on to girls everywhere.

May all of us, mothers and daughters continue to "Look unto Jesus the Author and Finisher of our faith." Romans 12, 1-2.

—Irene Rude,
Dist. Sec'y-Treas.

"A Tribute to Mother."

The nearest and dearest and fairest of friends,
The one in the home on whom so much depends,
The first and the last one both early and late,
The greatest of women among all great
Is Mother.

So gentle, so devoted, unselfish and kind,
So very dependable, thoughtful of mind,
So prudent, considerate, patient and good,
So loving, forgiving and well understood
Is Mother.

The Service she renders we never forget,
We never are able to pay off that debt;

So willing, untiring she meets every need,
Her life is for others in thought word and deed,

Our Mother.

The life Mother lives and the prayer she has prayed,
The lessons she gives us, the home that she made,
What heritage precious, the best she can give,
To help her dear children to labor and live,
Like Mother.

God bless you, dear Mother, and fill every day
With peace, joy and comfort, we earnestly pray;
May Heaven's fair sunshine each shadow dispel!
God bless you, and keep you both happy and well,
Dear Mother.

—Rev. C. K. Solberg.

I wish to dedicate this poem to my own dear Mother.
(Irene Rude.)

In Memoriam and Life Membership.

Gifts which express the correct sentiment for an occasion such as a funeral or for the honoring of some member of the Ladies Aid or congregation, has led to a thoughtful study of giving. Flowers are very fine for expressing sympathy at funerals. Usually however there is an abundance of flowers and most people are haunted with the feeling that flowers do not adequately express ones sentiments on such an occasion. As a result of such thinking the In Memoriam and Life Membership department of the Women's Missionary Federation was created. The In Memoriam receives offerings of sympathy or gratitude for some consecrated life. A gift of ten dollars to this department places the name of the departed on the Honor Roll. A beautiful certificate suitable for framing is then sent to the bereaved family. The In Memoriam Certificate has the Bible verse: "Blessed are the dead which die in the Lord. They rest from their labors and their works do follow them." (Rev. 14, 13.) The name of the person thus honored is written in and also the name of the society or persons presenting the certificate. Memorial gifts for less than ten dollars are also acceptable. These do not place the name on the Honor Roll and a small grey card is sent to the family in place of the certificate. Any one may be honored thus young or old.

Our Ladies Aids might well place on their books the standing resolution that memorials or In Memoriams be given in case of funerals instead of flowers.

Again Life Memberships furnishes an opportunity for effectively honoring some active member of the Ladies Aid or congregation. Many Ladies Aids have the beautiful custom of honoring one member a year with a Life Membership. The name of the esteemed here also is placed on the Honor Roll. The certificate suitable for framing and bearing the words "Send out Thy light and Thy truth let them lead me. And let them bring me unto Thy Holy tabernacles; together with the name of the receiver and the name of the donors. This certificate is presented to the honor guest. The usual fee for a Life Membership is ten dollars.

The money thus received is not credited to the budget but forms a separate fund. The different projects undertaken by this department since 1917 are fully outlined in the pamphlet "In Memoriam and Life Membership."

—Mrs. K. Bergsagel,
In Memoriam and Life
Membership Secretary.

Comments.

"And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth."

I. Samuel 17: 33.

It was an unequal contest between David and Goliath. It seemed that the struggle could have but one outcome—defeat. And that is the teaching of the world today. It is no use to fight against temptation; it is no use to try to live a life of purity and honesty; it is no use to fight against the desires of the flesh; it is a losing battle—so says the devil and the world. This can be summarized in the words of materialistic viewpoint stated in Ecclesiastes 11: 9a. "Rejoice, O young man, in thy youth;

and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes"—

The world—the materialistic world—does not think of the following words in the same verse:

"But know thou, that for all these things God will bring thee into judgment".

But there is victory over the Goliath of temptation. The power available cannot be measured in human terms. But this power is available for every Christian. The young man David bravely met the enemy with these words:

"And all this assembly shall know that the Lord saveth not with sword or spear: for the battle is the Lord's, and He will give you into our hands." 1. Sam. 17: 47.

It is a victorious answer. It is reaching into the storehouse of available power—God. The devil is anxious to overcome the young. The youth of today is beset with manifold temptation, but Christ's words are still true:

"Be of good courage, I have overcome the world."

Oh, young people, seek the Lord in the day of grace. Do not listen to the voices of worldliness. Do not listen to those who say,

"Thou art not able to go against this Philistine—for thou art but a youth".

Christ's resurrection power is available for those who walk in the newness of life.

"And were the world with devils filled,
All seeking to devour us,
Our souls to fear we need not yield,
The cannot overpower us,
Their dreaded prince no more
Can harm us as of yore;
His rage we can endure;
For lo, his doom is sure,
A word shall overthrow him." —V.

It is very gratifying to see the many Bible answers that have come in for the March questions. Some new names are added to the list. We wish to thank you for the kind words in your letters about the blessings received through these simple questions. We are happy that the Lord is blessing the searching for the answers. We have, of late, set no definite date when the answers should be in because sometimes we are crowded for space and the questions have to be held over till the following issue and that often does not give enough time to send in the answers. Send your answers along, even if you should think it might be late. In working out the questions it might be well to look up question seven in the Explanation for instruction as to how to use God's word rightly.

Again we wish to remind you to sponsor the pocket testament movement. The District Pocket Testament Secretary states that only a few leagues have answered his letter by using the inclosed self-addressed card inclosed for that purpose. Kindly remind your leagues that this should be done.

Has your league sent in a contribution to the International Project? Circuit Presidents are lining up behind the slogan of "Every league a contributor by the time of our District Convention." May we record a contribution from your local shortly? Many leagues have already contributed.

"Well prayed is half done." The organizational details of our summer's convention are progressing in fine order. Let us not forget, however, without God's help we can do nothing. Let us lift up our hands in prayer that God may bless those who are preparing for the convention, and the convention may be a spiritual blessing.

Bible Study.

The following article is found in one of the Search the Scriptures pamphlets. We feel the need of passing it on. We were convicted in reading it. How much of our ineffectiveness in God's work can be traced to our neglect of a quiet study of the Bible. So we pass it on to you. May the Holy Spirit use it in many a leaguer's heart.

Make Time for Bible Study.

By F. B. MEYER.

The Divine Teacher must have fixed and uninterrupted hours for meeting His scholars. His Word must have our freshest and brightest thoughts. We must give Him our best, and the first-fruits of our days. Hence there is no time for Bible Study like the early morning. For we cannot give such undivided attention to the holy thoughts that glisten like diamonds on its pages af-

ter we have opened our letters, glanced through the paper, and joined in the prattle of the breakfast table. The manna had to be gathered before the dew was off and the sun was up; otherwise it melted.

We ought, therefore, to aim at securing at least half an hour before breakfast, for the leisurly and loving study of the Bible. To some this may seem a long time in comparison with what they now give. But it will soon seem all too short. The more you read the Bible the more you will want to read it. It is an appetite which grows as it is fed. And you will be well repaid. The Bible seldom speaks, and certainly never its deepest, sweetest words, to those who always read it in a hurry. Nature can only tell her secrets to such as will sit still in her sacred Temple, till their eyes loose the glare of earthly glory, and their ears are attuned to her voice. And shall Revelation do what Nature cannot? Never. The man who shall win the blessedness of hearing her must watch daily at her gates, and wait at the posts of her doors. There is no chance for a lad to grow, who only gets an occasional mouthful of food and always swallows that in a hurry.

It would be impossible to name all who have traced their usefulness and power to this priceless habit. Sir Henry Havelock always spent the first two hours of each day alone with God; and if the encampment was struck at six a. m. he would rise at four. Earl Cairns rose daily at six o'clock to secure an hour-and-a-half for the study of the Bible and for prayer, before conducting family worship at a quarter to eight; he followed this habit even when the late hours of the House of Commons left him not more than two hours for his night's rest. It is the practice of a beloved friend, who stands in the front rank of modern missionaries, to spend at least three hours each morning with his Bible; and he has said that he often puts aside pressing engagements that he may not only have time, but be fresh for it.

There is no doubt a difficulty in awakening and arising early enough to get time for our Bibles before breakfast, but these difficulties present no barrier to those who must get away early for daily business, or for the appointment of pleasure. If we mean to get up, we can get up. Of course, we must prepare the way for early rising, but retiring early enough to obtain our needed rest. With due forethought and fixed purpose the thing can surely be done. "All things are possible to him that believeth."

I shall never forget seeing Charles Studd, early one November morning, clothed in flannels to protect him from the cold, and rejoicing that the Lord had awakened him at four a.m. to study His commands. He told me then that it was his custom to trust the Lord to call him and enable him to rise. Might not we all do this? The weakest can do all things through Christ that strengtheneth us. And though you have failed again and again, when you have trusted your own resolutions, you cannot fail when you are simply trusting Him. "He wakeneth me morning by morning." "He took him by the right hand, lifted him up; and immediately his feet and ankle bones received strength." —V.

Correct Answers to March Bible Questions.

1. Onesimus. Philemon 1: 10, Col. 4: 9.
2. II John 10.
3. Acts 23: 6, 26: 5, Phil. 3: 5.
4. Matt. 10: 28, 1 Thes. 5: 23, Isaiah 10: 18.
5. Acts 26: 19.

Correct Answers sent in by:

Ada Nelson, Macoun, Sask.; Erik B. R. Haave, Cameo, Sask.; Thelma and Irene Olson, Simmie, Sask.; Myrtle Hansen, Mount Green, Sask.; Mrs. Ole Ryan, Chagone, Sask.; Carl A. Haltug, Maxim, Sask.; Mrs. Oscar Moxness, Russel, North Dakota; Mildred Anderson, Fairy Glen, Sask.; Edna Berstad, Fairy Glen, Sask.; Emma Rokke, Weldon, Sask.; Reuben Thompson, Ratner, Sask.; Alma Nelson, Maxim, Sask.; Mrs. P. Lerseth, Bawlf, Alta.; Mrs. Alfort Torgunrud, Lake Alma, Sask.; Mildred Sandager, Hinchcliffe, Sask.; Mr. and Mrs. Walter Hanson, Kinistino, Sask.; Josef Haave, Naicam, Sask.; Martha Haugen, Spruce Home, Sask.; Geordis and Marion Aasheim, Atwater, Sask.; Agna Pederson, Weldon, Sask.; Gladys Tunem, Cameo, Sask.